

The state of the Church of Eng-
lande, laide open in a conference be-
tweene *Diotrephes* a Bishop, *Tertullus*
a Papist, *Demetrius* an vsurer, *Pando-
cheus* an In-keeper, and *Paule* a Prea-
cher of the word of God.

PSAL. 122. 6.

*Pray for the peace of Hierusalem, let them
prosper that loue the Lord.*

REVEL. 14. 9. 10.

*And the third Angel followed them, saying
With a loud voice, if any man worship the beast
and his image, and receiue his marke in his
forehead, or on his hande, the same shall drinke
of the Wine of the wrath of God.*



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3 Entle Reader, I haue sette down heere in a dialogue, the practice of Sathan which hee vseth (as I haue obserued by experience) to subuert and viterly ouerturne the course of the gospel here in England: the names of the speakers containe in them for the moste parte, the matter that they defend, and the affection that they are of. For thou knowest that *Diotrephes* was hee of whom S. Iohn speaketh in his third Epi. v. 9. that louing to haue the preheminence, disturbed the course of good things in the Church, and therefore sustaineth the person of a Bishop, or bishoplic prelate. *Tertullus* is he of whom Luke speaketh in the 24. Actes, that was the speaker in the ambassage from Hierusalem to Fœlix the gouernor, against *Paule*, in the defence of ceremonies, abrogated from the ouerthrowe of the Gospel, and so representeth the Papists, that maintaine their trash, to the rooting out of true religion. *Demetrius* is he of whom mention is made in Actes

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19. that was enemie to *Paule*, because he liued by an vnlawfull trade, and for that cause doth play the part of an vsurer. *Paule* was the defender you knowe of the Gospell in sinceritie, & he wholepen the holy Ghost did vse to expresse the discipline of the church most clerely, and therefore speaketh for the ministers of our time that stand for reformation, *Pandocheus* is an In-keeper in Greeke, and it is as much as to say, a receiuer of all, and a soother of euerie man for his gaine; so that the persons in their nature thus considered, it remaineth that thou wouldest be intreated by me, who soeuer thou art, to whom this little booke shall come, that thou wouldest in reading of it, set all affectō aside, & neither beleue it, because one of chy disposition did pen it, neither yet reject it. because it was not composed by one of chy complexion; but consider well of the speeches vttered by euerie partie, & compare them with the practise of the worlde, and then looke what it is that so hardeneth *Pandocheus* in Atheisme, *Demetrius* in vsurie, & *Textullus* in Papistrice; and you shall (I doubt

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doubt not) plainly perceiue, that the cause of all vngodlines so to raigne in euery place, and of the Papists so to increase in strength and number, ariseth from our Bishops and their vnlawfull gouernement; on the other side, looke into the answers that Diotrophes maketh to Paul, and the counsell that Tertullus giueth to Diotrophes, and compare them with the practise of the B. in all pointes, and you shall euidentlye perceiue that the cause why the gospel being so long preached, & hath taken so little effect, ariseth from them onely, forasmuch as they haue weakened the knees of the true Preachers, and euerie way crossed them in all good actions. I haue touched thinges verie briefly of purpose, partly for that they who see what reformation meaneth, will quickly vnderstand my meaning, and partly, for that I would haue him that vnderstandeth not mine intent and would be resolved, to confer at large of it wyth some godly learned for his further instruction. Now I pray thee, let mee intreat thee to think thus of mine intent; namely, that it is not of purpose to dis-

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grace any man, albeit we ought to disgrace them, by whom God his sonne is disgraced: but especially to this end, that euery man in his calling, might see howe hee is or hath beene made an instrument to do harme, or for want either of knowledge, or prouident forecast, being ouertaken vnder colour of right and law, & lastly that we al seeing the subtilties of the deuill against the kingdom of Christ Iesus, may first of al returne to God by speedie repentance, from the wickednesse that we haue in our hands, which in decde is the cause of this curse vpon vs; and then praie vnto his Maiestie, that he would detect the craftie subtilties of all his aduersaries, reueale the trueth to those that are seduced and abused, and erect the kingdome of his Sonne Christ Iesus amongst vs, by the forme of that discipline that his owne worde expresseth vnto vs.

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Mine hoste, I pray you stay with *Diotreph*
me and my friende M. Tertul-
lus, and tell vs some newes,
for wee are lately come out of
Scotland, and would heare before wee
come nere London, in what state things
doo stand, least wee comming on a sud-
den, speede as ill as wee did at Edenbo-
rough, and S. Andrews.

Good my Lorde, I canne tell you no *Pandoch*
great newes, for I go not so farre as to
Church once in a moneth, but if I doo
happen to go, one of my seruants doth
come for me in all haste, to make mer-
rie with one guest or other, but there
be twoo in this house that came from
London, if it please your L, I wil intreat
one of them to come vnto you, it may
be he can tell you some thing.

I pray thee doo so: you are welcoue *Diotreph*
my friend, I vnderstand that you came
from London, I pray you tell me some
newes for I hauing beene in Scotland,
some space, haue not heard much of the
state of England.

My L, I heare no newes, but that our *Demetri*
Bishops

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Bi hoppes (Gods blessing haue they heartes for it) say pretie wel, by one and by one, to these precise and hot Preachers, for some of them are putte to silence, some of them close prisoners in the Gate-house, some well loden wyth yrons in the White-lyon, and some in the Clink, I hope to see them one day all put downe, for they trouble the whole land, and are neither contented to obey the authoritie of these holie fathers, neyther yet will suffer vs to liue as our fore-fathers haue doone before vs, and heere is a good fellowe which I met yesterday vppon the way, who is iust of their opinion,

Pandoch

I knowe not of what religion hee of whome you speake is of. but I am sure that hee hath manie of our Preachers qualities, for whiche I like him the woorse, for since our Preacher came, I haue not gained halfe so much as heretofore I did, but if I had but euery night suche a guest, wythin one moneth all men woulde refraine from comining to mine house, and so I might begge.

Diotreph

Why mine hoste, what are his qualities that you dislike so much?

What

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What ? I will tell you, as soone as *Pandoeb*
euer he lighted, my man that tooke his
horse, chanced but to sweare by God,
and he was reproouing of him by and
by, and a gentleman cannot come in
this euening, in any place where he is,
but he is finding fault with him for one
thing or another: and when he should
go to supper, with other gentlemen,
sitting at the lower end of the table, he
would needes say grace (forsooth) be-
fore and after supper, and so stay them
that were hungrie, from their meat the
longer, and from their sleepe afterward
but one wiser then the rest, serued him
in his kinde, for he started vp saying:
my father had neuer grace said before
meate, neither will I haue any.

I perceiue he is one of these peeuish *Diotreph*
puritanes, that troubled the Church,
when my friend and I went into Scot-
land, haue not the Bishops yet suppres-
sed them, neither by countenance, nor
by authoritie ?

Suppressed : No my Lord, a frind of *Tertulius*
mine writ vnto mee, that one of theyr
Preachers said in a pulpit, he was per-
swaded that there were 100000 of
B them

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them in Englande, and that the number of them encreased daily in euerie place of all estates and degrees.

Diotreph I am sorry for that, I maruell that you neuer told me of it.

Tertullus I did of purpose conceale it, least, together with your ill successe that you, and so consequently I, had in Scotlād, your griefe should haue bene aggrauated, for I know how that the growing of them doth grieue you.

Diotreph You may be sure, that it would haue grieved mee, if you had told me that, when you told me of the encreasing of your friendes the Papists, I thinke I should haue died for sorrow.

Tertullus I knowe that, therefore did I keepe it close, but if newes had come in like monne, of the growing of the Catholique religion vnto your man, that Puritane knaue, hee would haue told it you at the first, and so haue molested you the more.

Diotreph You say well, and I percciue it is better to haue a Papist, than a Puritane in an house, and more charitie to do for them.

Pamloch Your Lordshippe asked me for some
newes,

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newes, but your speach of your being,
and ill successe that you hadde in Scot-
land, giueth me occasion, to enquire of
you (if I may be so bolde) Some Scot-
tish newes.

Ah my hoste, though it grieue mee *Diotr p's*
to thinke vppon it, yet it easeth my sto-
macke to tell it out. The Puritanes in
Scotland, haue got vp their discipline,
and vtterly ouerthrowen all the soue-
raintie of Bishops, by which they pre-
uailed so mightilie, that we feared our
fall in England shortlie to ensue, wher-
vpon I was sent together with this my
friend, who came out of Fraunce into
England, to go and seeke the subuer-
sion of their great assemblies, and the
rest of their iurisdiction, wherein I pre-
uailed a while, but now it is woorse,
than euer it was.

How came it to passe, that when you *Pandoct*
had gotten some ground, you held it
not?

Because the whole land cried out for *Diotreph*
Discipline againe, and the noble men
so stiffly did stand to it, and lastly, the
Ministers that came home from Eng-
land, dealt so boldelie with the King,
that

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that I was vtterlie cast out without all hope, euer to do any good there again, and nowe I make homewarde in haste, least I loose all there also, but I praye you helpe me to speake with that Puritan, I shall learne more by him, because he is better acquainted wyth the cause than either of you.

Demetri Hee may soone knowe more in that case than I, for I promise you, mine onely studie is in my counting house, to see my money, and when each parcel is due vnto me.

Pandoch And I meddle with nothing but my In-keeping, as for these controuersies and this scripturing, I neuer trouble my selfe wyth it, but I will goe to him to see whether I can get him to come to your Lordship: but before I go, I must beseech you to saye nothing to him as from mee, for you knowe, I must be friendly to all, least I leese my custome, and driue away some of my guests.

Diotreph Great reason, for euerie man must liue of his trade, neyther must you tell him what I am.

Pandoch Sir, heere bee certaine gentlemen in an other chamber, that hearing of your com-

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comming from London, would gladlie
speake with you.

Whence are they can you tell? *Paule*

They are English men, but they are *Pandoch*
but new come out of Scotland.

I am willing to go to them, though it *Paule*
be late, and so much the rather, because
I long to heare some good newes from
thence.

Here is the Gentleman that you de- *Pandoch*
sired to speake withall,

You are welcome my frind, I was de- *Diotreph*
sirous to speak with you, for that I per-
ceiue you came from London, I praie
you, can you tell vs any good newes?

No surely, for I am a verie ill obser- *Paule*
uer of such things.

You seeme to be a Minister, can you *Diotreph*
tell me what good successe my Lordes
the Bishops haue in their proceedings?

They haue too good successe, they *Paule*
wax worse and worse, they grow euen
to the heigh of their iniquitie, so that I
hope their kingdom wil not stand long.

Why sir, what doe they, that they *Diotreph*
offend you so grieuouly?

They stop the mouth of the sheepe- *Paule*
heardes, and set at liberty the rauening
wolues

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wolves, and turne the foxes among the
lambes.

Diotreph I must desire you to expresse your
minde more plainly, for you seeme to
bee so possessed with discontentment,
that it maketh you to speak (as it were)
snatchingly.

Paule I confesse my selfe discontented, and
greatly griued, but yet not so much, as
to make mee lesse able to expresse my
minde.

Diotreph I pray you therefore, lay open your
former speeches, that I may vnderstand
your meaning.

Paule My meaning is this; That there are
three abominations committed by
them : The first is, that they do beare
such an enmity against the kingdome
of Iesus Christ, that they put to silence
one after an other, and will neuer cease
(if God bridle them not) vntill they
haue rooted out of the Church, all the
learned, godly, and painefull teachers :
The second is, that they enlarge the li-
bertie of the common enemies the pa-
pists : The last is, that they commit the
feedinge of the flockes of Christe, vnto
those that prey vpon them, and eyrher
cannot

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cannot, or will not labour to reclaime the wandering sheepe. So that the conclusions that may bee gathered vpon their actions, must needes be the euerfion and ouerthrow of the Gospell, and so consequently the bringing in of popery and atheisme.

They put none to silence, but the puritans, who do indeede more hurt than good. *Diotreph*

I know no puritans, if there be anie, *Paule* it is meete that they be put to silence: But Sathan taught the Papistes, so to name the ministers of the Gospell, and you are his instrument in continuing the same rerme.

I meane them, that are not contented with the estate, but mislike the gouernement of the Church, and woulde haue a newe forme of gouernement, which would marre all. *Diotreph*

Woulde you haue them contented with Antichristian prelates, to bee rulers of the spouse of Christ, when as the word of God hath prescribed expressely, another form direct contrary to that? *Paule*

I am a doctor of diuinity at the least, and yet could I neuer reade any thing *Diotreph*
in

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in the worde of God, contrarie to this
gouvernement, neyther yet to speake of
any other, but that the ordering of the
Church is left to the discretion of the
wise and learned.

Paule

Yes, you haue read it, if God had gi-
uen you eyes to see it: But if your stu-
dy had beene principally to aduance
Gods glorie, and benefite his Church,
which you neuer aymed at, but rather
preferred vaine glorie and gaine, you
should easily haue found it. I pray you
therefore, when you come to London,
see if you can get these bookes: the *Ec-
clesiasticall Discipline: A learned discourse of
Ecclesiasticall gouernement: The Counter-
poysen: A Sermon vpon the 12. to the Ro-
manes, & M. Cartwrights last reply:* some
of which bookes haue bene extant this
dozen yeeres, and yet are none of them
answered, and you shall finde it other-
wise.

Diotreph

If their Lordsh. were taken away, the
credite of the Gospell would fall to the
ground, and men would not regarde it.

Paule

Nay, their iurisdiction maketh it not
to be regarded, for the simplicitie of
the Gospell, can not match with such
out-

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outward pompe, it was of more credit
before their calling was hatched, than
euer it was since.

I hope neuer to see the ouerthrown, *Diotreph*
and I thinke they will neuer giue ouer
their Byshopricks.

I am of your mind, that they wil ne- *Paule*
uer giue them ouer, they haue such ex-
perience of the gaine of them, the vse of
the bagge preuailed so much with one
of their Apostles, that rather than hee
woulde lacke money, he would sell Ie-
sus Christ himselfe.

You speak too vnreuerently and vn- *Diotreph*
charitablie of these holy fathers.

Surely I haue so much experience of *Paule*
their impious dealing, that I canne no
better esteeme of them in respecte of
their places, than of the ennemies of
God, but as they bee men, I will not
cease to pray for them, that God would
open their eies, that they may see their
sinnes, and repent, which is the best
waie to deale charitablie with them.

I pray you tell me why these men be *Diotreph*
put to silence, I am sure it is for theyr
notorious misdemeanor.

I will tell you wherefore some of *Paule*
C them

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them were put to silence ; one had conference with a Bishop about subscription, and he was restrained for that hee gaue his friende a coppie of his conference, another, because he taught that the Church of Antichrist was no parte of the Church of God, another, because his praiers before and after Sermons were too long, and such like.

Diotreph

Away, it is rather for not observing the booke of common praier, than for any such thing as you speake of.

Paule

Indeed many are suppressed therfore, but if any man will giue them their titles and authoritie, they will giue hym leaue to vse his discretion wyth the Booke, as wee see by experience, for they vse the Booke and ceremonies as bricles to curb them that kick at their lordlinesse, which is the onelie thing that they mind.

Diotreph

Well, I loue not to heare these reuerend fathers so abused, and therefore I praye you talke no more of it, but if it please you, you may depart.

Paule

I am contented, onlie let me request you this one thing, that for so much as GOD hath giuen you learning, you would

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would praye vnto God, to guide you with his grace, that you abuse it not to your owne destruction, but employ it to his glory, and the good of his church.

I thanke you for your good counsell, *Diotreph* and so fare you well, we will talke more in the morning.

With a good will : I praye God our *Paule* talke may tend to a good end.

M. *Demetrius* and mine hoste, howe *Diotreph* like you this fellow? is hee not a lawcie merchant, to presume thus to speake against those that were Preachers before he was borne? But this is the miserie of our nation, that euerie yong boy will take vppon him to teach the ancient, and to reprocue them, for that their greene heades thinke that to bee true.

Your Lordship saith very well, I pray *Pandoch* you forget not to vrge him with that in the morning. For it must needs make him mute.

I promise you he is a bolde fellowe, *Demetri* it is no maruaile, if such as hee is, doe stand stiffe against vs that be valerned, seeing they bee so bolde with you, I tel you, he tooke me vp as if I had bin but

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a kitchen boye, and all becauſe I ſaide I liued by my monie, and was of no other trade, calling me caterpillar, thief, and murtherer, and ſaide plainely, that he that robbed in Stran-gate hole, was an honeſter man than I.

Diotreph

You muſt take heed, that you do not oppreſſe your brother too much, but as for theſe fellowes, it is their manner to be ſo bitter and ſharpe, that they do ouer with their preaching, more hurte than good,

Demetri

I hope you wil coure him to morow for it: but I pray you my L. let me haue a little talke betweene you and me, of a matter that now commeth in my mind; this man that is with you, and went and came in your company, what is he?

Diotreph

To be plaine with you, he is a Papift.

Demetri

Papiſts are enemies to the Queenes religion and lawes; I do therefore much maruaile, that he ſhould be put in truſt by the Biſhops.

Diotreph

The cauſe is this, he light into the familiaritie of one of our friendes, who confuted a Booke called the *Abſtract*, and helped him ſo painefully with reaſons out of the Rhemiſh teſtament, and
other

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other such like writers, to confute the Puritans, that he was thought a fit man about all other of his religion, to goe with me.

Why, coulde you not haue had an o- *Demetri*
ther of your religion, but you must needs haue a Papist your assistant?

No, no, if I had not had a Papist with *Diotreph*-
me, I could neuer haue looked to haue preuailed.

Why so? I pray you tel me the reason *Demetri*
of that.

Because our dignities and gouerne- *Diotreph*
ment, commeth wholly and euerie part thereof from the Pope, and is ruled and defended by the same canons, whereby his popedome is supported. So that if I had wanted their helpes, I had had none authoritie, eyther from God or man, no helpe either by reason or learning, whereby I could haue beene furthered.

Why did you not rather take some *Demetri*
doctour of the Arches, to go with you?

That was consulted vpon before I *Diotreph*
went, but it was not thought meet, because the most of them would neuer deale in that lawe at home, but onely

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because they knowe not else howe to
liue, & therefore it was feared that they
would not be sufficiently diligent in a
matter that concerneth others. And
for the rest (who indeede) be the same
men they were in Queene Maries time,
we durst not carrie anie of them from
home, for none defend our kingdome
thorowlie but they.

Demetri Me thinks this man should be an vn-
fit assistant, for if he be a right Papist, he
will labor to erect the Popes kingdom,
and so to crosse you.

Pandoch No question but he did so, and that
made for vs, for albeit we would if wee
might, of the twaine, keepe rather the
protestants religion with our dignities
than the other, yet hadde wee rather
change our religion, than to forgo our
priuiledges; this I tell you betweene
you and me, but I would haue it go no
further.

Demetri Do the old popish doctors stand you
in such gret steed, me think you might
haue hadde learned lawyers for euerie
place before this time, and haue turned
them out;

Diotreph It is true, but we haue receiued them
of

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of purpose (man) for we can beare, I tel
you, with their religion, so that they do
beare vp our authoritie : doe you not
see likewise, that we haue reserued ma.
my popish priests in the ministry, wher-
of diuerse doe yet remaine, which wee
haue done vpon speciall consideration :
to wit, least there should be too manie
learned, not one whereof will stand to
vs, sane onely they that eyther haue, or
looke to haue better preferment, or liue
more easilie than S. Paules Epistles will
allow them.

I haue beene bold to trouble your L. *Demetri*
I will nowe leaue you for this time, I
will come vnto you in the morning to
breakfast.

You shall be welcome vnto me at all *Diotreph*
times, for I perceyue you are none of
them that fauor the Puritans.

My L. your breakfast is redy, wil you *Pandoch*
haue them come to you that were here
yesternight.

I would haue him that taried yester- *Diotreph*
night so late, for hee is a very honest
gentleman, and a quiet, but in any case
let not the Puritane come vntill break-
fast be done, for he is too precise: I must
needs

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needs be mery, and if he be here, he wil
not let to reprove vs, if wee do but for-
tune to sweare at vnawares, so that I shal
be afraid of him in euery word I speak.

Pandoch Heere is but simple cheare this mor-
ning, because it is fasting-day.

Diotreph M. Tertullus wil eat no egges to day:
will you M. Demetrius?

Demetri Yea by S. Mary, I am a protestant, for
I loue to eate flesh on the friday.

Diotreph It is well said, but I pray you, thinke
not ill of me M. Tertullus for it, for saint
Paul hath taught vs, that we that eate,
should not indge them that eate not; for
wee being strong, must beare with the
infirmities of the weake.

Demetri You promised yester-night to sende
for the Puritane, to talke further with
him, I pray you do so, for I woulde haue
him taunted thorowlie.

Diotreph By my troth I hadde forgotten him,
mine host, call him.

Pandoch Heere is the Gentleman you willed
me to call.

Diotreph You are welcome, this Gentleman
M. Demetrius telleth me, that you, and
hee, had great controuersie on the wap
yesterday, and he is very desirous that I
might

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might heare your reasons, and giue my
iudgement of them for his satisfaction.

Sir, I saide nothing to hym but the *Paul'e*
truth out of the worde of God, in con-
demning of vsurie, by which he saide he
liued, and shewed him the horriblenesse
of the sinne, the inconueniences tem-
porall that come of it in the common-
wealth, and the iudgements of God a-
gainst the practises thereof.

Vsurie in deed in some sort is vnlaw- *Diotreph*
full; but it seemeth that you dealt not
with the man, as meaning to win him,
but rather by such sharpenes as might
harden him.

Surely my desire was to winne him, *Paule*
and therefore my purpose in reasoning
was, to lay open the sinne vnto him, and
the cause why I dealt somewhat round-
ly, was this: hee confessed the scriptures
that I alleadged, but so cauelled and
wrangled against the cleare light there-
in contained, that it appeared vnto me
his purpose was, not onely to abide an
vsurer, but also to iustifie it by the word
of God.

Such chollerike fellowes as you doe *Diotreph*
marreal, for you cannot deale mildely,
D and

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and so you trouble the conscience, and
disquiet the minde of the weake.

Paule His conscience must be troubled by
launcing, before that euer his soule can
be cured.

Diotreph Then I perceiue you like wel of them
that preach the law so much as they do.

Paule Yea, or else should I not like of bring-
ing men vnto Christ, which can neuer
be vntil they be humbled by the law, &
made pure therby to receue the gospel.

Diotreph Doe you not also like of them, prea-
ching of predestination?

Paule Yea, or els should I dislike of preach-
ing the truth, for it is a part of Gods re-
uealed will.

Diotreph So do not I in these daies, when there
bee so many weake ones, I thinke it to
be a very breake-neck of all religion.

Paule I haue heard of free-will men, that
haue saide so, but I neuer heard man of
learning affirme it, but one that was a
Bishoppe in a Sermon, but his wordes
were no lesse than blasphemie, and so
are yours, and al they that say or think
the same are guiltie of no lesse sinne.

Diotreph Are you a Preacher and speake so of
these reuerend fathers, it may be your
owne

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own ordinary to whom you are sworne
to giue canonicall obedience.

It was the Bishop indeede, who vsur- *Paule*
ped euen the place where I dwelt, but I
neuet sware him anie obedience.

Well, we are gone from our matter. *Diotreph*

And I pray you let vs tarry a little *Paule*
longer from it, to consider one thing
before wee doe returne, which the tal-
king of the Bishops bringeth into my
head.

What is that?

Diotreph

Surely, that I thinke you are either a *Paule*
B. or else brought vp in the schoole of
a B. and woulde faine be one, for you
doe vse your selfe verie like, as I haue
knowne them do.

Wherein?

Diotreph

In this, that wheras we reasoning of *Paule*
vsurie, wherein your conscience is clear
within, you are contented for the fauor
of him, and for that you like not me, to
maintain the same, and to disgrace the
truth, because of the partie that defen-
deth it, who is not according to your
humor.

You may bee ashamed to speake so *Diotreph*
of these holy fathers, I dare say, that

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none of them euer did so.

Paule

If mine eares had not heard it, mine eies seene, & mine owne person had not felt the experience thereof, I shoulde haue beene of your minde, for I once liked them, and their verie wicked dealings made mee looke into the lawfulness of their calling, which I see now to be meeie Antichristian: but shall I tell you one example among manie?

Diotroph

I am willing to heare you, but I can neuer be brought to thinke so.

Paule

Yet will I tell it you, that you may thinke of it, I was accused vnto the B. of such crimes as were most flaundersous and false, wherevpon I desired him to send for mine accusers, and see how they coulde prooue, that I (if I were conuicted) might be punished, or else they might haue the rewarde that molestiers of the preachers of the Gospell do deserue: he graunted it me, and ap-
poynted a day, which being come, rather than I (whome hee thought not to fauor his authoritie) should haue anie helpe at his handes, hee made mee a sleeueles aunswere, and sent mee away. Thus are Byshoppes contented to bee
bawdes

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bawdes vnto al kinde of sinners, rather than they will any way seeme to further the ministerie of those whome they fauour not, and euen thus doe you : for your hatred vnto my person, maketh you to stand with that monstrous vsurer, but take heede of it ; for God will not be mocked, he seeth your dealing, and will iudge you accordingly, howsoeuer you can pretend the contrarie to the world.

As for mine owne part, I passe not *Diotreph* what you speake : but let me aske you one question concerning these holic fathers, and that is this, what reason is there that they should do anie good in any respect vnto any of you, seeing they knowe you to bee professed foes vnto their dignities.

Because they taking themselues to *Paule* be the fathers of the Church, shoulde haue a regarde to the good cause, and defend it without respect of persons.

No sir, I see no reason in that, for a- *Diotreph* boue all things, they must look to the- selues, without whose authoritie the Gospell would be troden vnder foote : and therfore they may defend no cause

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nor person further than may stand with
their owne safety.

Paule

Suppose that were lawfull, what hinderance is this to themselves, to see the
that bee common and knowne drunkards,
vsurers, adulterers, and profane persons
punished, for that they are rai-
lers at me, for teaching the truth of
religion, and reproouing sharply their
godlesse conuersation.

Diotreph

Oh you are a simple man, it is great
hinderance, for they can do nothing in
defence of you, though it be in matters
wherein you and they doe agree, but it
tendeth to the derogation of their own
estimation, such is the contrarietic be-
twixt your building and theirs.

Paule

By that meanes shall we be so wearied
with aduersaries, that we shal neuer
haue any hope to doe good, but euen
to be constrained to giue ouer the mi-
nisterie.

Diotreph

I woulde I might see that once come
to passe, we haue laboured for it hither-
to, and neuer could attaine vnto it. ney-
ther will the Church euer bee in quiet
vntill you all be turned out.

Paule

So thought the Sodomites, that they
should

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should neuer be wel, so long as Lot was in their citie; but when he was gone, fire from heauen consumed them : but I pray you tell me, if all were turned out, how should the people be taught, for it is euident, that none else (almost) maketh a conscience of his duty that way.

You think teaching wold faile without you : No sir, teaching woulde bee more regarded than it is. *Diotreph*

Shew me how that can be.

*Paule
Diotreph*

Wee woulde haue none to preach aboue once a moneth, and then shoulde he doe it profoundly, and confirme his matter out of the fathers, and humane writers substantially, whereas you raking vpon you to preach three or foure times a week, must not onely of necessity handle your matters verie rawlie, but also breede loathsomnesse in the people.

Surely my hart waxeth cold, and my flesh trembleth to heare you speake so monstrously : dooth preaching consist in quoting of doctors, and alleadging of Poets and Philosophers, in what part of his commission hath a minister war rant so to do? You finde fault with our often *Paule*

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often preaching, because your selues cannot so doe, but if you would leaue off your vaine glory, in hunting after promotion, and your couetousnesse in adding murder vnto theft, I meane liuing to liuing, and betake your selues to study and praier, bending your whole indeuor to the glorie of God, and edifying of his people, you should see the blessing of God so abundantly vppon you, that you shold preach foure times euery week, with more fruite than you can doe nowe foure times euery yeare, for while you bee minded as you are, the Lords iudgment is vpon your gifts, and his curse vpon your labours, that you appeare ridiculous euen vnto children. And whereas you say often preaching cloyeth the people, you shewe your selfe plainly to haue no feeling in the sweetnes of the worde of God: for it is so delightfull vnto the childe of God, that the more he heareth and readeth it, the more desirous is he to proceede therein, it is the propertie of the vngodly, to whome the word is foolishnes to be cloied with the same.

Dictreph

You shal not be my teacher, neither
will

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wil I learne at your hands, I know wel
inough what I haue to do.

I do not speak as a teacher vnto you, *Paule*
but in brotherly loue doo admonishe
you, and if you refuse mine (or rather
the councell of the holie-ghost vttered
by me) you doo but as they do, whose
condition you defend, I pray God for-
giue it you, and lay it neither to your
nor their charge.

They are great moates in your eies, *Diotreph*
they know better what to do than you
can tell them, they see what is meet for
the Church, being auncient graue men
of long experience, better than a sort
of yong boyes start vp but yesterday.

Though some be but yong, yet al are *Paule*
not so, for we haue some more ancient
than they haue any, we haue of all ages
and degrees of Schooles to compare
with the best of them, and yet yeares,
and humane learning, and experience,
must not carrie away the matter, but
the euideuce of truth in the old & new
Testament, and as for experience, they
haue none, for they were first brought
vppe in the vniuersities, then became
Deanes, and such iollie fellowes, and

E now

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nowe are made Mitred Lordes, so that they cannot tel what it is to traine v p a people to the gospel, & reclaime them from ignorance and sinne, for they neuer stouped so lowe as to labour therein, but if they had euen my experience, they would sing another song, for before I came into the haruest to worke, I liked their hierarchy wel inough, but when I laid it to my labours to further them, I found that they coule not possibly stand together.

Diotreph

Did the goſpell euer so flourish in Eng^lād as it doth now at this present?

Paule

No surely, God be praised for it, and encrease it more & more, but to what end do you speake it?

Diotreph

To prooue that the authoritie, and wise gouernement of the Bishops hath had good successe.

Paule

I thought so, but it is (if you would looke into the matter with a single eie) cleane contrarie, for the good that hath bin done, the Lorde hath brought it to passe by these menne whome you despise, and by that course which the Bishops were euer enemies vnto.

Diotreph

How can you proue that I pray you,
let

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let mee heare your reasons that mooue you to thinke so, for I am perswaded of the cleane contrarie.

It serueth not in this case what you *Pauls* are perswaded of, for a Bishoprick hath so blinded your eies, & corrupted your iudgement, that you like nothing but that which agreeth therewithall, but I will shew you my reasons that maketh me of that iudgement, and if you look equallie into the matter, or aske anie indifferent man, you shall see it to bee so.

Shew mee them, for I long to heare *Diotreph* them, I am sure they be wise stuffe.

First for the men, what congregatiō, *Paule* what towne or people is there in this land, that they haue bene in the raigne of our soueraine Q. Elizabeth, conuer- ted to the gospel, that those men haue not bene the instruments to performe, whome the Bishops haue continuallie persecuted, and for the courses that haue bene taken, and which God hath greatly blessed, which of them haue not bin ouerturned by the Bish. and the preachers put to silence, as soone as e- uer the gospel beganne to appeare? On

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the other side, tell me if you be able, of any such effect of the ministerie of a B. or bishoplie preacher, in anie place of this land, though it hath beene interrupted these twelue yeeres, as you shal see in many places by the other sort, euen in few moneths now and then, so that the matter is not onelie cleare vnto all that will weigh it in the ballance of equitie, but vnto me, if I had no reason, it is an euident prooffe that they take the right way, whose labours the Lorde doth so blesse, and contrariwise, the curse of God is on the other, for their indirect dealing.

Dioneph

Thus you imagin because you please your selfe in your owne pccuifh waies, but tell me who are of your opinion: euen a few Puritans like your selfe.

Pauls

Call vs as you list, Christ was neuer the woorse for that his ennemies called him a seducer, & a deceiuer of the people, but I am sure (all for the most parte that feare God) of euerie degree and calling, are of the same minde, sauing those whom you by your subtleties haue bewitched.

Dioneph

You will haue but a few then in this
land

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land that feare God, and so you will condemne the rest, which is the maner of all of you.

I condemne none, I wishe that not a *Paule* few, but all (if it were possible) did truly feare God, but I woulde haue you learne of Christ wyth me, who may without disgrace be your teacher, to trie the tree by the fruit, and seeke me out that man which maketh a conscience of sinne, and hath a care to liue as a christian, that is not of the same mind with vs: on the other side marke what kinde of men they be, that are the patrons and defenders of the Bishops, and you shal see them to be men that make no reckoning of sinne, but haue their wayes fraughted with all impietie, if they bee tried with the touchstone of Gods word.

Well then you confesse yet, that the *Diotreph* generall sway goeth on our side, and so long as it is so, we care not.

I wil easily grant it, and so haue they *Paule* from the beginning, and shall to the ending of the world (against all goodnes) but I will tel you one thing euen of the, that few of them like you indeed.

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Diotreph

How can these two stand together, many are with vs, & few like of vs, they be meere contrary?

Paule

I wil tel you how, the Papist is on the Bi. side, because he can finde shelter vnder them to hide his idolatry. The atheist is tooth and naile for them, because by them he enioieth carnal libertie, the man of most notorious life defendeth thē, because he can frō thē, redeeme the corporal punishment of his sins by money, but none of these like of thē indeed; The first, because they keepe the possession of the seats of their popish prelates, the other, because they are so greedie in their courts for money, that euen euery man crieth shame on them, who then do loue them indeed, and sticke to them onely? these three hang-bies, that depend vpon them, and liue by them, as their chaplains and seruants, the Cannanites (I should say) the Canonists, and such ministers as either cannot, or will not, labour in their function, to conuert soules vnto God, so that they doo stincke in the nostrils both of God & man, especially in these three last yeeres of their tyrannie, that I doe verily hope
their

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their sinne is very neare the heighth, and the Lord in mercy will ease vs of them shortly.

You are a strange fellow, and please your selfe with wonderful perswasions, but I pray you tel me, what maketh you say they are now more hated, seeing that in the last yeares, the best meanes haue bin vsed to establishe the ministry in a consent and conformitie vnto them? *Diotreph*

Let the meanes be as good as it will, I praise Gnd for the successe of it, howsoeuer the contrary was meant. *Paule*

Why praise you God for it, I am sure you neuer liked of it? *Diotreph*

The meanes indeede, I neuer liked, neither I thinke, did euer any reasonable man, but it being a brittle wall, dawbed with vntempered mortar, had that successe that such sandie foundations do deserue. *Paule*

Why man, what successe had it, I am sure the greatest part, yea euen of your forwardest men subscribed: and those that did not, are not like to tarry in the Church very long. *Diotreph*

Wel, sooth vp your selfe in your own perswa- *Paule*

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perswasion, and brag of the multitude of subscribers, if it were to doo againe, hundreds of them would neuer doo it, because they were subtilly circumvented and deceiued (they meaning well, & tending the peace of the Church) but (being now sorie for it) wil stand in defence of the cause (I dare say for them) with their brethren, euen vnto death: So that the Bysh. haue but their names written: And yet that if they would also, shew the protestations and conditions, by which they were induced, and wherof the B. made allowance, it wold plainly appeare, that either they dealt wickedly to admit exceptions, if the articles were true, or more vngodly if they were not, euer to attempt any such matter.

Diotreph

Tell me now, what is that wherein you seeme to reioice, as though the issue of it fell on your side?

Paule

It is euen this, that the Bish. straight dealing, made men to looke so narrowly into the cause, and to seeke the reasons on both sides, for their owne satisfaction, that there are at this day (I am fullie perswaded) tenne times as manie
of

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of all degrees, that are fully perswaded of the matters of reformation as were before, so gracious God is vnto his seruants, to make euen their enemies to do them good, and so tender is hee ouer his owne cause and glorie, that he wil make the verie meanes intended to oppugne it, be notable wayes to aduance it.

I do not belecue you, albeit I cannot *Diotreph* controll you in it, because I haue not bin in England of late, but what will come of it, if it be so?

Euen the gouernment of the church, *Paule* by the rules of that discipline whiche Christ him selfe hath prescribed in his word, which I do perswade my selfe to see before it be long.

You woulde be examined before a *Diotreph* iustice & punished, for saying you hope to see an alteration, you cannot be the Q. friend that thus looke for innouations in the state.

Examine me when you will, and punish me as God shall giue you leaue, I will be tried to be so far the Q. friend, as that I wish so well vnto hir as vnto mine owne soule, and all that I saye or
F desire

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desire, is not to inuert any thing in the state that is good, but to haue the corruption thereof remooued, and his maiestie more honoured before God and men, in drawing more neare vnto his God, in aduauncing the kingdome of his sonne more gloriously within his dominions.

Diotreph

These be but fained wordes, I do not beleue that you speake as you thinke.

Paule

It is bicause you measure me by your selfe, who indeede care neither for Qu. Countrey, nor your owne soule, but for a Bishoppricke, but I thanke God in Christ, my conscience beareth me witness, that they be all verie deare vnto me.

Diotreph

Away thou railing hypocrite, I will talke with thee no longer, if I catch thee in London, I will make thee kisse the Clincke for this geare.

Paule

Indeede the Clincke, Gate-house, White-lion, & the fleet haue bin your onely arguments whereby you haue prooued your causes these manie yeres, but you shall preuaile no longer, for your wickednesse is made manifest vnto all men, which God will shortly repay

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pay into your own bosoms seven fold,
but pray you to God to giue you re-
pentance that those things happen not
vnto you.

Pray thou for thy selfe, and care not *Diotreph*
for mee; I knowe well inough what I
haue to do without thy counsell, but it
is your manner to teach all men.

Out vpon him, what a fellowe is this *Tertullus*
my Lord? I neuer heard such a one in
my life.

I can tell you, he gesseth shrewdlie I *Diotreph*
per eiuē, that our course which wee
haue taken, and our intent in our acti-
ons haue bin descried by one meanes
or other.

My lord, it was a thing obserued in *Tertullus*
the Puritans at Geneua, and in France,
while I was in Rhemes, that we could
neuer inuent anie practise, for the fur-
theraunce of the Catholique religion,
but they knew it often before wee put
it in execution, so that for the moste
part, they preuent all our determinati-
ons.

Howsoeuer it be, I am wonderfully *Diotreph*
sorie that they seeme so to triumph,
and that our matters haue no better
z successe,

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successes, it behoueth vs to looke about vs, we will speed our selues to London, to take some way in hast, least it be too late: in the meane while, I pray you tell me, for you must be my counsellor whē all is done, what way you thinke best to be taken.

Tertullus

I will doo the best I can, I must first request one thing of you before I ioine to help you.

Diotreph

What is that? if it be uot vnreasonable you may assure your selfe of it, for you know that I haue neuer bin strait laced against you nor anye of your friends.

Tertullus

I doubt not of it, but how can I haue it before I aske it of you? you know, that we receiued letters from England, that there were verie hard lawes made this last parliament against the Catholikes: this is it therfore I must request, that you would vse meanes that the rigour of them be not inforced, for you knowe that wee haue many, both in Court and countrey, that shall else bee in great danger.

Diotreph

I am verie well contented to doo so, but what way shall I take to do it?

Surely,

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Surely, such a way as shall also make *Tertullus* greatly for your owne cause, and that is this, complaine of the domesticall, for the Puritan, and say, that they bee woorse than we, and that you shall neuer preuaile against vs, vntill first they be suppressed, and desire that we may be let alone for a time, and that al men would bend their forces against them.

This is excellent, I am verie willing *Diotreph* to do this, for it will helpe forward our owne cause: nowe go on and tell mee what is to be doone further.

The first thing you must take in hād, *Tertullus* must be the suppression of those preachers in London, and in other countries that be of most speciall note, for their forwardnes against you, and you must do it verie wisly: that is, you may not suppress them all at once, neither all of them in a long time, for you must take heede that the world do not conceiue opinion of you, to be enemies to the Gospell, for then haue you no way but to turne wholie vnto vs.

That will be a verie good way, but *Diotreph* how shall we haue good matter against them, for their liues are thought to be

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very vpright, and they haue learned of
late to be more pollitike than heereto-
fore: for if they speake against any thing
established, they doo it so cunningly,
that aduantage can not be taken against
them by law?

Terentius Neuer doubt of that, was there euer
any man that went to beat a dogge, but
he could easily finde out a staffe to doo
it, you must in this case preferre your
safetie before your credit, or the esti-
mation of anye that belongeth vnto
you?

Diogenes Yea, but shew me some particulars,
for I promise you, I see not how to doo
it.

Terentius You must be sure to let none preach
at Paules crosse, but they of whom you
haue experience to like wel of you, and
you must giue them instructions before
hand, that they do inuey mightilie a-
gainst the reformation that our aduer-
saries desire, and there wil one or other
of them speake against that, and so you
may haue sufficient aduantage against
them.

Diogenes But these fellows be very sharpe to
find a fault: What and if the matter
which

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which our friend preacheth be false, &
so the other take occasion to confute it?

Then must you vrgē him to defende *Tertullus*
that which he hath said, and so shal you
haue more occasion to intrap the ad-
uersarie.

But in so doing, he whome we set on *Diotreph*
worke shall lose his credit.

What and if he do, do you compare *Tertullus*
his credit with the waight of your Bi-
shopprickes? There is no comparison.

You say true, but what if it shall fall *Diotreph*
out, that the aduersarie be not blame-
worthy, neither in matter nor manner?

If hee maintaine the controuersie it *Tertullus*
is sufficient cause to put him to silence
though he haue the better part, for you
must maintain the peace of the Church.

But this is not all, for how shall we do *Diotreph*
for the courte, that is the place, which
aboue all we must fortifie, or els we are
gone?

Indeede there is great care to be had *Tertullus*
of it, and there be many waies to pre-
uent vs there, but we will doo what we
can in it. First you must take heed from
time to time, what chaplains be put to
the queene, seing they are the teachers
of

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of the whole court, namelie, that they
be eloquent of toong, and good com-
panions, not too precise in their con-
uersation.

Diotreph It is very true, for they may els marre
all, I haue heard some of them speake
dangerouslie, euen before hir Maie-
stie.

Tertullus Therefore you must take heede, that
they be such as can be contented with
the course of the worlde, and then if
they happen to speake home nowe and
then, as it is a thing incident vnto a re-
thoritian to be girding, the Courtiers
will neuer regarde his words, because
thee see hee walketh not according to
that himselfe.

Diotreph But I am afraid that the court shal in
time come to knowlege by their prea-
ching, aod then we are gone.

Tertullus Feare not that, I read once in a Book
made by one of the Puritanes, that if a
man woulde haue the blessing of God
(as he termed it) vpon his hearing, hee
must submit him selfe to an ordinarie
teacher, which thing I promise you is
somewhat: for I see, that the greatest
knowledge of their religion, as in those
places,

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places, and men, that haue that same ordinarie teacher, and therefore keepe them from any more preaching, than one Sunday in the moneth, and that by diuers men, and I warrant you that gappe is stopped for euer.

It is something that you say, & I will *Diotreph* not forget to looke vnto it, but there is an other thing which is greater than that, which is, how wee may keepe the Queene on our side, for I haue often feared her, seeing (there is no question) but she is grounded in the foundation of religion.

Howe haue you kept in with her all *Tertullus* this while?

Marie thus, we haue bene verie care- *Diotreph* full to take heede who be admitted to preach before her in the Lent : There was one Deering, that by our negligence preached, if he and such as hee, hadde but continued the whole Lent, I am afraide, there would haue bene neuer a lord Bishop left in England before the next Lent had come againe.

That I like very well, but that is not *Tertullus* all, they wil make books, and it can not bee but some of them doo come to hir
G hands,

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hands, how wil you do if she like wel of
them, and the matter of Discipline in
them?

Diotreph I promise you I cannot tel, you must
help vs that dead list, or els wee are vn-
doone.

Tertullus It is an easie matter to remedie, you
must when you heare hir speake of such
things, make hir belecue that all is wel,
and that the drift of these men is not
seene, for they would haue no magi-
strate, and so would pull downe Kinges
and Princes, and this wil be sure to pre-
uaile, and make them to be esteemed
the vilest men aliuie.

Diotreph Howe can I tell hir that all is well,
when I haue bin constrained to tell di-
uers Preachers, that haue so fore vrged
mee with the text, that I coulde wth the
things were amended, but the Q. will
not at any hand?

Tertullus Surely, you are a very simple man (my
Lorde) as though the Queene heares
what you say vnto them, or they, what
you say to the Queene, you must sti'l
continue that course of excusing all
things to hir, for shee belequeth that
you are learned, and lay all the blame
when

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when you talke with them on hir : for you cannot ouerthrow them by Scripture, and so you shall not onelie keepe the Q on your side , but also make the Preachers haue a tollerable opinion of you, that you would haue some thinges reformed if it lay in you.

That is a notable way, I will alwaies *Diotreph* obserue and practise that, but there be many Noble men, Counsellors, greate courtiers that seeme to like well of our aduersaries : how shall we do to retaine them, or to bridle them that are gone from vs?

That will be somewhat hard to doo: *Tertullus* yet the best counsell I can see meete to be taken, is this : you must shewe your selues very affectionous vnto those that desire glorie and estimation, you must winke at the vices of all of them whatsoever they be, and not reprove them, much lesse correct them, and those of them that be needie, you must haue them to beg the Bishoppricks, Deanes, and such great places, & let them that shall haue them pay well for them. So shall you not onelie haue them beholding vnto you for a benefite, but

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keepe them still on your side, in hope to haue the like bootie an other time.

Doitreph

This is very well, and shal be always obserued : but there is yet an other thing I heard of late, that there be verie manie Gentlemen and Gentlewomen in the Court that like vs not, and it hath often times bene, that Kings and Princes haue beene induced by information of meane menne, to doo that which great Counsellours coulde not beat into their heads, how shall we do to stay the mitchiefe that may come of these ?

Tertullius

Easilie, you must consider that they be of two sortes, either they be such as be highly in fauor, or they be common courtiers : if they be of the former sort, you must when you haue oportunitie to speake to hir, tell hir, that she must take heede of such, and such persons : for though they be verie wise and discrete, because you must not dislike anie that shee liketh, yet are they (being of a good nature) deceiued, by the faire pretence of Puritans, & for them, you must saye they doo greate harme, by reason of their countenance in the court,

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court, with fauouring the Puritans, so that it shall come to passe, by these informations, that the Queene shall not onely reiect their speeches (if they vse any against you) but also take them vp roundly, that they shall not dare to speake any more.

This pleaseth me at the verie heart, *Diotrephes* but how shall wee doo to be sure in the counsell table, for they are wise, and many of them like vs but from the teeth outward, and wee haue receiued many a foile there?

That is euen the hardest of all: I *Tertullian* know not in the whole world any way but one.

Tell me that one, for if once I know *Diotrephes* it, we wil say well to it but we wil bring it to passe.

This is it: in King Edwardes dayes, *Tertullian* there were Bish. of the counsell: now if you could get, though it were but one to be a counseller, then might hee verie well, whensoever any matter of complaint came, tel the lords it pertained to ecclesiasticall iurisdiction, and he & his brethren woulde heare it at large: so might he stop their mouthes quickelie,

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and then hee might for fashions sake
heare the cause, but send the plaintifes
away with a flea in their eare. And thus
very quickly woulde all complaints to
the counsell cease.

Diotreph Oh moste notable device, all our
friends in England shal faile vs, but we
wil haue this take place: there is yet an
other thing that must be helped, and
that is the vniuersities, for they haue
great priuiledges, and Puritans start vp
there euerie day.

Tertullus So there will do some, doo what you
can, vnlesse you haue a fire and a fagot,
which weapon of ours, you only lacke,
and none but it: the best course that I
knowe to be taken is this, let no Col-
ledge choose his owne head, but let him
haue a *Mandamus*, procured from the
Queene, and see that he be such a one,
as hath bene a nonresident before, and
let him haue diuers livings: and so that
will draw with it formalitie. Let him be
the Q^{ueens} chaplaine, or at the least broght
nowe and then to preache in the Lent,
and that will so set hym a gog for a Bi-
shopricke, that you shall be sure he wil
suppresse your aduersaries as they a-
rise,

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rise, and let the heades of the houses be
admonished from time to time, that
they choose none to be fellows that be
Puritans, but such as like the estate, and
for the more assurance, let them be vr-
ged to subscribe, yea to sweare to your
authoritie, before they be admitted.

Shall we go by Cambridge, & see this *Diotreph*
put in execution as we go?

Nay soft, be sure of the court, before *Tertullus*
you enterprise any other where, least
you marre all.

You say very wel, nowe how shal we *Diotreph*
doo for the parsons and vickars, of the
country that like vs not?

I promise you those that be in alrea- *Tertullus*
dy, will saye harde vnto you, and those
that be to come also, if they will sub-
scribe to the articles, so far as they cō-
cerne faith and sacraments, the statute
law fauors them too much.

But haue wee no helpe by the can- *Diotreph*
non law?

Yes, there is helpe inough in the can- *Tertullus*
non law, if they will take it: but I will
tell you one thing in your eare, which I
would not for a thousand pounds were
knowne abroad, and that is this: if the
statute

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statute made in the 28. of H. oct. cap. 19
and the reuiuing of it in the 1. of Eli-
zabeth cap. 1. were thorowlie sifted, I
am afraid, not any cannon law woulde
be found good lawe in England, and so
what would become of you, and your
aucthoritie? But I know to whom I do
speake it.

Diotreph
Tertullus

What shall we do then?

You must set a good face vppon the
matter, and pretend law, both statute,
and cannon, especially cannon, bicause
they know not that they depriue them
of their liuings, which if you (though
they know you do them wrong) could
remedy it by law, yet are not their pur-
ses so wel filled as yours, and so lacke of
liuing will make them to yeelde at
length, as we see it hath done many.

Diotreph

But may we not wel suppress them,
for not vsing the surplice, and booke
of common praier in all points?

Tertullus

I tell you there is no law in England
to hurt them, for any thing that they
haue done concerning the surplice, the
iudges hauing beene set on by you, and
vs, haue indited them for it, but it is
more than they canne warrant by law,
and

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and as for the booke it is cleare, that the strickt keeping of it was meant against vs, but we thanke you for turning the edge to them from vs. Summaries must be your best helpe in this case, and looke that you practise it continually.

This wil do very wel, how shal we do *Diotr ph* to keepe the Ministerie from too much knowledge, for that must bee doone, though we pretend the contrarie?

Indeede it is a thing that you must *Tertullus* looke narrowlie vnto, and therefore take heed aboue al things, that the exercises of prophesie come not vp again, for you know what harme they did vnto you in euery place where they were kept, and especiallie where men were moderators therein, that had bene beyond the seas, to see the practise of the at Geneua, and you must beware of the exercises that ministers haue at their meetings: for you knowe, that in Leicester-shire, they furthered knowledge greatly.

But how shal we do with this, the exercise of prophesie is expressly set down *Diotreph*

H in

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in the 14. Coloss. 1. to the Cor. and it is knowne, that they whome you and wee set on worke to get it forbidden, confessed since that they knewe it not, but tooke it to be foretelling of things to come, and not expounding of the scriptures.

Tertullus You must answere it as you do the rest of their reformatiō, the particulars whereof are expressed in the new Testament: namele, that they were things onely for the time, and for them that helped you, what if they confessed their ignorance, you must still excuse their exercises to bee unlawfull assemblies, and conventicles to breede sectes and schismes, and your authority wil beare you out in all this and more too.

Diotroph But what shall wee doe to make the world beleue we woulde haue the ministerie learned?

Tertullus Make them first Ministers, and set them to schoole, enioining them to get som part of M. Nowels Catechisme, or of Bullingers Decades by heart, and so you shall seeme to desire a learned ministerie, as well as these reformers.

We

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Wee will not faile to put this also in *Diotreph* pra^tize, is there any more that you knowe, that may serue our turnes, for the further establishment of our dignities?

No nothing of any great waight, but *Tertullus* it may be referred to some one of these points, but the particulars of euerye braunch are many, which your owne wiledome may easily looke vnto.

Then let vs go, for I long vntill I doo *Diotreph* set these things abroach.

Yet I pray you remember to do som- *Tertullus* thing for vs poore Catholikes, seeing you stand by our help especiallie.

Great reason we should do so, or els *Diotreph* were we vngratefull creatures, but you must deuise what must be doone.

You know that some of vs be in pri- *Tertullus* son, and others abroad, for those that are restrained, I pray you that they may haue their libertie of the prison, and their friendes to come to them, and when any of them come before you, that you would deale fauourable with them.

Your request is verie reasonable, for *Diotreph*
2 the

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the first you shal see that your friendes
shall haue the best chambers in euerie
prison, and when any Puritane falleth
into our handes, you shal see him haue
the most stincking place that can bee
found. Now when any of you, yea if you
your selfe come before vs, you must be
content to let vs raile on you, & cal you
traitor, & threaten you greeuously, but
you shall be sure you shall sustaine smal
harme, if you receiue any, you must im-
pute it to the times and not to vs.

Tertullus I thank your lordship, let vs now be
going, for we haue tarried too long in
our lodging this morning.

Diotreph Hee neuer tarrieth too long that is
wel employed, as we haue bene, it was
the best morning that euer I spent.

Demetri How now mine host, what say you to
these iollie fellows, had not they no-
table talke?

Pandoch Yes sir, I haue learned of them, that
that will doo me good I hope.

Demetri What is that?

Pandoch I haue learned howe to course our
Preacher, and hee shall be sure of it,
and though it cost mee the price of a
tunne

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tunne of wine.

Why, what dooth he that deserueth *Demetri*
coursing?

What? Hee setteth men together by *Pandoch*
the eares, the towne was neuer at quiet
since he came, he teacheth such doctrine
as some doo like, and some not,
and so they fall at variance.

I pray you tell me some particulars *Demetri*
of the worst of all.

This for one : our towne standeth on *Pandoch*
vittelling, because it is a thorow-fare,
and he preacheth against good fellowship
(which hee calleth drunkennesse)
and against playing at cardes and tables,
wherein if he might haue his will,
I and my neighbors might go on begging
within one twelue-moneths, and
he hath so preuailed, that I take not
so much by foure poundes in a weeke,
as I was woont to doo : yea I haue had
ten shillings of one man in a weeke for
drinke onelie, that will nowe scarce
spend three, but I will looke vnto him.

Well mine hoste, deceyue not your *Demetri*
selfe, I perceiue that you and I are in
a wrong boxe, you are an enemy to the

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Preacher, because hee speaketh against your vnlawfull gaine, and so was I yesterday with him that tooke the same course to amend me: and I thought he had spoken falsely, because hee was a Puritan: and when I came to heare my matter debated, the bishop disallowed my course, and yet tooke my part. And why? Because I might defend him in his vnlawfull calling: But I see their ingling well inough, and if the man wyth whome I was so offended be not gone, I will talke further with him, for I perceiue that hee meant better vnto mee than they did.

Pandoch

I perceiue we shall haue a Puritan of you, if you would so faine speake with him, hee is but newe gone out at the gate, you may ride after him: but as for our Preacher, I will in bande with him, because I cannot tell howe I shall else gaine and maintaine my selfe as heretofore I haue doone.

Dixi.

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B Brethren, ye see by lamentable experience, howe inturiously the church of GOD in England is dealt withall, by taking away, and stopping the mouthes of their faithfull teachers, and by thrusting vpon vs vnlearned, and vn sufficient menne, which neither haue wil, nor abilitie, with wholsome barking to driue away the wolfe, but contrariwise dooth giue priue encouragement vnto the enemye, to continue in his wickednesse, whereby the church of God is assailed most daungerously; and Satan dooth not ceale by all meanes possible to ouerthrowe that good worke which is begunne in England: and therefore it behooueth vs brethren to looke about vs, and not to suffer the enemye to growe so strong against vs if by anie meanes wee may let and hinder his wicked enterprises. And now my brethren, what is to be doone on our partes? Surely I am one of the simplest of a thousand, to giue aduise to proceede in any good course
in

The conclusion.

in so waightie a matter. But this, in my iudgement were a good way, euen to ioyne our selues together, so manie as feare GOD, and to frame our moste humble supplication vnto hir Highnesse, shewing vnto hir Maiestie the greate dammage and losse that the Church dooth sustayne, for that they can not haue the voyces of their faithfull pastors, which haue diligently, and with great paines labored to drawe men backe from superstition, and the false worship of God, vnto the true and sincere worship of his maiestie, and laying downe before vs most purely, the doctrine of the Scriptures, to the end, that we shoulde know what wee ought to doo, and what to leaue vndoone, leading vs, as it were, euen by the hand, to the true worship of God, and our loyall dutie vnto her Maiestie, and al hir officers. And these men (we can not tell by what meanes) are letted and stopped from dooing those notable dueties of their calling, and are not permitted to speake anie more vnto vs in the name of the Lord, whereby

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whereby we hir poore subiects sustaine great dearth and scarcitie euen to the foode of our soules . Therefore wee hir loyall subiects, most humbly do entreate her Highnesse , that shee would looke vpon the affliction of the poore Church , and let vs haue our true teachers restored vnto vs againe . And so we hir subiects should yeelde continual thanks vnto hir highnesse, praieng vnto G O D alwayes for hir prosperitie. And (our brethren) if this way shall bee thought good, when there shal be some aduise taken vpon it . Then to choose out some fitte man that can indite and frame our supplication , one that feareth God , that hath a feeling of this plague in his heart (as the Scripture speaketh) I meane of the want & lacke of these good preachers.

And this beeing doone, then to appoint other godlie and honest men , to present our supplication, two, or three, as it shall bee thought good vnto you, and the rest to aide them with money, or in what other daunger may fall out : so that they present it in the name of

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the whole congregation, or otherwise, if it shal be thought good: first to moue our sute vnto some of the Bishops, as Winchester or Salisburie, or both, or anie other that you shall thinke good: I beseech you let vs not sit still, when wee are touched so neer, but as those good men haue ventured their libertie and liuing for our good: so let vs take some paines for them, to aduenture some daunger of reproofe, or what else may fall out.

Better is the day of death (saith Salomon) than the day of birth, man that is borne of a woman, liueth but a shorte time, and is replenished with many miseries, but happie are the dead, that die in the Lord.

Man is borne of woman in trauel, to liue in miserie, man thorough Christ doth die in ioy, and liue in felicitie. Hee is borne to die, & dieth to liue. Straight as he commeth into the worlde, with cries, hee vttereth his miserable estate, straight as he departeth, with songs he praiseth God for euer. Scarce yet in his cradle, three deadlie ennemies assault him:

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him: after death no aduersary can anoy
him: whilest hee is heere, hee displea-
seth God: when he is dead, he fulfilleth
his will. In this life, heere he dieth tho-
row sinne, in the life to come, he liueth
in righteousnes, thorough many tribu-
lations in earth, he is still purged: with
ioy vnspeakable, in heauen is he made
pure for euer: heere hee dieth euerie
houre, there hee lyueth continually:
heere is sinne, there is righteousness:
heere is time, there is eternitie: heere
is hatred, there is loue: heere is paine,
there is pleasure: heere is miserie, there
is felicitie: heere is corruption, there is
immortalitie: heere we see vanitie, there
shall wee beholde the maiestie of God,
with triumphant and vnspeakable ioye
in glorie euerlasting.

Seeke therefore the things that are a-
boue, where Christ sitteth on the right
hand of God the father, to whom with
the sonne and the holie ghost, be al
honour and glorie, worlde
without ende
Amen.